

# YMCA Youth

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## UKRAINIAN HANDICRAFTS



A Heritage to Foster

Youth . . . The Golden Age of Opportunity



## ЮНАЦТВО

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## YOUTH

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## OUR COVER

Depicted on our cover this month is an example of Ukrainian handicrafts which is worthy of preservation. In this age, when so many people like to get things done in a hurry, many are unwilling to exercise a bit more patience to preserve those crafts in which our forefathers took so much pride. Handicrafts, other than the ones depicted, are also worthy of continuation. Ukrainian culture certainly has much to contribute to the formation of Canadian crafts.

Why not encourage the formation of a handicrafts division in your U.C.Y. Club?

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

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## Words or Action

The other day I came across an interesting anecdote, which I think is worth passing on to you. Would you like to read about it? Here it is:

It seems that a certain gentleman was campaigning for public office and, like other candidates, was making various promises about the things he would do once he were elected. One voter decided to give him a test.

Late one evening, he knocked on the candidate's door and said, "I need a little help. My car went dead. How about giving me a push?"

"Sure," came the answer. and the two men headed for the car.

When they reached the automobile, the owner got in and surprised the candidate by starting the motor up immediately.

Leaning out the window, the voter told the startled candidate, "I just wanted to know if you were the kind of man to vote for."

The above may sound like a rather far-fetched way of testing sincerity, doesn't it? However, I couldn't help but think of many of our U.C.Y. members when I read the anecdote. How many times have we or our friends sounded just like a candidate making promises before an election. When school starts, we promise ourselves that we will study faithfully and get good marks. When the U.C.Y. local begins its new activities in the fall, how full of enthusiasm and plans many of us are — we say we're going to have the best year's activities ever. Yet, when it comes down to the actual test, how many of us are willing to back up our words with actions and really do the things we promised?

Before we delve into this matter any further, let's consider another anecdote about a salesman who was peddling a book on the latest farming methods. After introducing himself to a farmer one day, he told the man that he was selling a wonderful book on farming. The farmer didn't say a word.

The salesman continued: "There never was a book printed with as much on farming. You can buy it for \$4.95. Do you want it?"

"Nope," replied the farmer.

"But why not?", asked the salesman.

Replied the farmer, "I don't need no book because I ain't farming half as good as I know how, right now."

How many of us can identify ourselves with that farmer in our own lives? Almost all of us — isn't that so? There are many things that all of us know, aren't there? We know that if we want to succeed in our life's work, we have to exert ourselves in our chosen careers. We

know that to get high marks at school, we have to study hard and co-operate with our teachers. We know that in order to have a worthwhile club, all members should work together and that each member should be willing to do as much as possible in order to distribute the load evenly. There are a great many other things that we know, but the big question is, "What are we doing about the things we know we should do?" Knowledge is one thing, but application and adaptation of it are much more worthy of achievement. What's the use of knowing something if we can't put it into use in some way, no matter how small?

The problem facing many of our U.C.Y. members today is inertia. According to reliable sources, inertia is defined as the tendency of a body to remain in motion or at rest. Sad to say, the latter aspect is the one plaguing so many of us today. We know many of the things we should do, but we're plain lazy to do anything about it. It seems much easier to sit back and let others do the work, get ahead and enjoy the satisfaction of work well done. If we work for some office or firm, we don't see any reason to exert ourselves if the boss isn't around. At school, we find it easier to copy someone else's work rather than have the satisfaction of doing it ourselves.. It seems much easier to daydream during lessons rather than concentrate on what is going on. At our U.C.Y. meetings, we find it easier to take an "I don't care attitude", rather than get in the swing of things and get the feeling of really contributing something to the common good.

However, let us stop for a minute and do some really serious and honest thinking and self-appraisal. Are we really taking the easier way or are we deluding ourselves with the notion that we are. Factually speaking, being lazy requires much more effort than being alert and making use of the talents which God has given us. The lazy person is the one who is constantly bored and life becomes a mere shuffle from one moment to the next — nothing to look forward to, just existing and putting up with things. Inertia has really set in and it is harder to budge such an individual the longer this decay has set in. He is recognized by the listless, vacant stare, the constant slouch, and the dragging step. Is this the kind of individual man was meant to be? Certainly not.

In contrast to the above is the individual with the sparkle in his eyes, the spring in his step, the erect bearing and the look of enthusiasm and energy on his face. This is the kind of individual who lives life to the full and makes use of the talents which God has given him. No matter what he does, whether it be for himself or for others, he does it as well as he can, with no reluctance. His cheerfulness is an example to others and the more he does, the more energy he seems to have for new activities. He is living every glorious minute of his life on earth—not only striving for his own salvation in Heaven, but also helping other people to acquire virtue.

Wouldn't it be wonderful if all of us were like the person just

described? We certainly could be if we only exerted ourselves just a little bit. Just as a rock gathers momentum as it rolls down a hill, so could we start wourselves off on the road to glorious accomplishments, if only we could give ourselves just a little push in the right direction. This problem is most urgent in youth, because that is the time when our future life and habits are formed. Fun and relaxation are necessary, but people who put amusements above all else are making a mistake which they will regret for the rest of their lives. God gave each of us certain talents. It is up to us to make use of these abilities to the utmost. If we don't, how are we going to feel on Judgment Day, when we face our Dear Lord and shamefully admit that we neglected to make good use of the faculties which he gave us. May such a terrible thing never happen to any of us, dear readers. If any of us have been tending to slacken and shirk in our work or responsibilities, let us shake off the cobwebs of inertia at rest before they tangle us in a maze from which there is no escape. Life can be so wonderful if we only open up our eyes and ears to it and follow God's will in all things. What is your choice going to be — words or action.

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## Redemptorist Fathers' Golden Jubilee

The year 1956 marks the fiftieth anniversary of the Eastern Rite Redemptorist Fathers in Canada. The Ukrainian Redemptorist Fathers in Yorkton observed this 50th anniversary of the establishment of their Vice-Province with a Pontifical High Mass in Our Lady of Perpetual Help Church, a banquet in St. Mary's Parish Hall and a jubilee concert in the Dr. Brass Auditorium, on Sunday, September 30th.

When Ukrainian immigrants came to Western Canada in the late 90's and in the early years of this century, there was a dire need of Ukrainian Catholic priests to attend to their spiritual needs. At the request of Archbishop Adelard Langevin of St. Boniface, the Belgian Redemptorist Provincial appointed the young energetic Achilles Delaere CSSR., to the task of caring for the Slavs in Western Canada. After six years of

strenuous work Father Delaere sought permission from the Holy See to give up the Latin Rite and follow the Eastern Rite to which the Ukrainians were extremely attached.

Finally permission was granted to Fr. Delaere by Pope Pius X to abolish the Latin rite and take up the practice of the Eastern Rite. With the help of the Basilian Fathers in Winnipeg, from whom Father Delaere took instructions in Ukrainian and Byzantine Liturgy, he celebrated his first Mass in the Eastern Rite on Sept. 26, 1906 in Yorkton. This is the event celebrated on the last Sunday of September. The Golden Jubilee consisted of religious and civic programmes. The religious program was held in the beautiful church of Our Lady of Perpetual Help. The guest celebrant of the Pontifical High Mass was the Most Rev. Bishop Maxim Hermaniuk CSSR., of Winni-



peg. The co-celebrants were Very Rev. Father Vl. Malanchuk, CSsR., Vice-Provincial, Yorkton; Very Rev. Father M. Van de Maele, CSsR., Vicar-General from Paris, France; Very Rev. Father A. Wynnyk, OS-BM., of Winnipeg and Rev. Father J. Olynyk of Saskatoon. Rev. Fathers Nestor Hodowany, CSsR. and Yaroslav Dybka CSsR., of Roblin were deacons. The Bishop's attendants were Rev. Father Vl. Korba CSsR., of Saskatoon, Rev. Father S. J. Shawel CSsR., and six altar boys.

St. Mary's Choir sang the Mass under the capable direction of Mr. John Bonsal. The Pontifical High Mass and the Bishop's Address were broadcasted over the local radio station.

Following the Mass, a jubilee banquet was held in St. Mary's Parish Hall with Fr. Maluga CSsR., as master of ceremonies. His Excellency said grace and a prayer for the intention of the Holy Father.

Senator Wm. Wall proposed the toast to the Queen. The guests at the head table were introduced by the master of ceremonies.

The jubilee concert was held in the Dr. Brass Auditorium. The opening theme was the Lord's Prayer sung by St. Mary's Choir under the direction of Mr. John Bonsal. Messages of congratulations and good wishes were read from His Holiness Pope Pius XII, Vatican City; Cardinal Tisserant, Secretary to the Sacred Congregation of Oriental Rite, Rome; James Cardinal McGuigan, Archbishop of Toronto, Paul Emile Cardinal Leger, Archbishop of Montreal, Joseph Cardinal Spellman, Archbishop of New York, Giovanni Panico, Archbishop, Apostolic Delegate to Canada, Ottawa; Amelto Giovanni

Cicognani, Archbishop, Apostolic Delegate to U.S.A., Washington, D.C.; Very Rev. Fr. W.P. Gaudreau, Superior General of the Redemption Fathers, Rome; and many others from across Canada and the United States.

Addressing the afternoon gathering in the Dr. Brass Auditorium, Senator Wm. Wall, said he deplored that people of the Western world failed to heed the warnings of the Ukrainian Catholics, who have been struggling for freedom from Communism since 1919 but predicted that it will be these same people who shall destroy communism. Senator Wall spoke in English, French and Ukrainian.

Very Rev. Father G. de Ceuninck CSsR., Belgian Provincial, Brussels, spoke on Belgium's contribution in providing missionaries to different parts of the world. He also referred to the particular case where Fr. Delaere, missionary of the Redemptorist Congregation, who came to Canada in 1809 and started the Eastern Branch of Redemptorists in 1906.

He said it is his sincere wish that the Ukrainian Catholic Mission inaugurated in Yorkton by Fr. Delaere, grew and flourished more and more in Canada.

Very Rev. Fr. Malanchuk CSsR., Vice-Provincial, gave a short summary of the history of the Eastern Rite Redemptorists with particular reference to Fr. Delaere, who started them back in 1906.

Very Rev. Fr. de Maele, CSsR., Vicar-General, Paris, France, presented a descriptive picture of the Eastern Rite Redemptorists in Ukraine referring to Fr. Schrides, CSSR., who initiated the Eastern

Branch of Redemptorists there in 1913.

A. M. Kindred, LL.B., president of the Ukrainian Catholic Brotherhood of Saskatchewan paid tribute to the wonderful work of the Redemptoris Fathers in Canada, especially in the City and districts of Yorkton, and on behalf of all the parishioners presented a pecuniary gift to Very Rev. Fr. Malanchuk.

Other speakers were: Rev. Fr. John Olynyk, Saskatoon, representative of the Ukrainian Catholic Hierarchy of Saskatchewan; Very Rev. Father Parent CSsR., of St. Anne des Chenes, Man., representative of French Canadian Province, Canada; Very Rev. Fr. Corbett, Saskatoon, representative of the English speaking Province of Redemptorists in Canada; Very Rev. Fr. A. Wynnyk OSBM., representative of the Basilian Fathers; Rev. Bro. Justin, Director of St. Joseph's College, Yorkton;

Deputy Mayor Don Logan.

Greetings from the Ukrainian Catholic Women's League were read by Mrs. A. Yaremowich, president, and Miss Stella Myrczyk, president, gave good wishes to the Redemptorist Fathers on behalf of the Ukrainian Catholic Youth of Yorkton.

The children of St. Mary's Parish School, Sacred Heart Academy Choir and St. Josephs' College Choir sang special selections and extended congratulations to all the Redemptorist Fathers and Brothers on the occasion of their golden jubilee.

Very Rev. Fr. John Bala CSsR., Superior, gave the concluding remarks and thanked everyone who contributed to the success of this happy anniversary.

St. Mary's Choir concluded the concert by singing another selection, and lead the gathering in singing the Ukrainian and Canadian Anthems.

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## UCY

What does U.C.Y. mean, somebody may ask? It means Ukrainian Catholic Youth.

The U.C.Y. is a Dominion-wide organization for Ukrainian Catholic boys and girls fourteen years of age and over. Its primary purpose is to organize our youth in each parish and develop them into practical Catholics and good citizens of Canada, through the means of a balanced program of leisure-time activities.

The U.C.Y. activities are classified as: spiritual, cultural, social and physical. They are to be the means of bringing our Catholic youth under the proper Catholic influence and

into the proper environment during their leisure time, thereby, surrounding them with that protection, which will assure the preservation of their faith and morals.

The parish is the basic unit of the U.C.Y. set-up. The pastor, or the assistant-pastor is the Director of all U.C.Y. activities in the parish. Each parish has its own executive, composed of a spiritual director, president, vice-president, secretary, treasurer, two representatives, press counsellor, auditors and fifth member. Besides there is also a Dominion and Provincial executives who help and encourage each club to carry

on their work successfully in each parish.

The first requisite in the formation of a U.C.Y. club is to select a good advisory-Committee. The pastor should appoint about three or four persons—the best in his parish, and discuss the formation of a NCY club in their parish. This committee should contact young people in the parish or district and fix a date for a general meeting.

Prior to the general meeting, plans should be outlined by the priest or Advisory-Committee just how the UCY should work in the parish. Then, at the general meeting explain how the UCY Organization helps to bring all the young people together and work for the common good of the parish. It is also advisable to invite a guest speaker or young members from a neighboring UCY club to the general meeting to help establish a local club.

At this meeting the following officers should be elected: President, Vice-president, Secretary, and Treasurer. Since the UCY activities are divided into spiritual, physical, social and cultural, four sub-committees are essential to the proper development of the various phases of the UCY program. Additional or special committees may also be appointed if found necessary for the proper conduct of the UCY activities in the parish.

The UCY club should meet at least once a month for a regular business meeting. Twice a month is preferable. Then some places meetings or gatherings are held each week. This gives a strong stimulus to the members. However a good agenda must be laid out by the Ex-

ecutive to keep up the interest in the club.

The UCY program requires that each club undertake at least two major projects during a year, eg. a concert, carnival, social evening, whose income would go to the parish treasury and the club. All members should hold a Communion Breakfast at least once a year to strengthen the spirit of unity. The UCY club should co-operate with other organizations in the parish and take part in different parish activities as for e.g. church choir, concerts, parish meetings, etc. All executives should co-operate with each other in promoting greater interest for all the members. They should see that all members are doing something good for the club.

A suggested list of activities for UCY groups may be:

1. SPIRITUAL—Religious instructions or discussions, question-box, monthly Communions, Communion breakfasts, retreat, Rosary, etc.
2. CULTURAL—Folk dancing, choir, orchestra, lectures, reading groups, study clubs, etc.
3. SOCIAL—Dances, banquets, concerts, small parties, holiday entertainments, etc.
4. PHYSICAL—Bowling, badminton, softball, skating, tennis, volleyball, ping-pong, etc.

Alex Karapita

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### JUST A CHUCKLE

In an essay on "Things I Am Thankful For", the little boy listed "my glasses". He explained that they keep the boys from fighting me and the girls from kissing me.

—Ollie



# What Not to Do on a Date

## Kissing

Is kissing a sin? That question is asked more frequently by young women than it is asked by young men. Why? Because girls in their innocence do not see its danger; young men do. Ninety per cent of the vilest sins of impurity — and that is a conservative estimate — have had their beginning in kisses.

Is kissing a sin? It is a mortal sin to knowingly and willingly to consent to impurity in deed, in word, or in thought. If kissing leads to such impurity, even of thought, it is without a doubt a sin; and all the sweet talk in the world will never make it otherwise. God has in the sixth and the ninth commandments condemned all impurity, and the Church has promulgated His teachings throughout for centuries.

Is kissing a sin? A kiss of pure affection is not a sin, because it does not provoke the sins about which we have been talking. But certainly prolonged passionate kissing or the kissing which is accompanied by a close, passionate embrace is generally at least a serious occasion of mortal sin, if it is not already grievously sinful. "Soul kissing" might be better named "soul killing"; such a kiss with the tongues is a serious threat to a young man's purity, if it has not already steeped his soul in mortal sins of thought and desire. We would hesitate to mention this degrading practice here if we did not desire the protection of countless young women whose very innocence of the

strong passions of men can be their downfall.

## "Petting" and "Necking"

Are "petting" and "necking" sinful? In the light of the very clear commandment which brands as sin all impure thoughts, desires, words and actions, the answer to this question is very easy. It is fatal for a girl to forget that the desires of the flesh are very active in the young man with whom she is going. He may insist that "necking" and "petting" do not arouse lustful desires in him. But his very denial of these desires is a bare-faced lie, and his deception will steal from you the very virtue which can make you truly loved by a decent man.

All passionate embracing and kissing and all impure touches are most certainly wrong. Let me ask young men and young women this question: Why will a young man touch a girl impurely? There is only one answer to that question — and every young man knows that answer by heart. He does so simply and solely because he derives a sexual pleasure from it, a pleasure that he knows is sinful. That is the answer. And it is an answer that you young women must know and never forget. Forget it, and you sacrifice your purity, lower yourself in the esteem of decent men and women. And more: The young man who has professed his love for you, cannot truly love you, and in all likelihood will never marry you, because a young man wants the girl he marries to be pure.

Young man, would you allow a

young man to "pet" or "neck" with your sister? If you would, you are anything but the gallant, pure, virile man you should be. Young woman, always go back to this test: Never allow the young man you are going out with anything that he would not allow to the escort of his own sister. And whether or not he admits it to you, he would not allow any young man to degrade his own sister.

It is wrong and sinful — considering the passions of men — to indulge in "petting" and "necking". Do not seek excuse in the statement: "But everybody does it." That statement is not true. There are thousands of young women who do not allow a young man to touch them improperly. If you don't know such girls, then it does not speak well for the circle of your friends. And in any case, no matter how your friends and acquaintances conduct themselves, the fact remains unaltered: God forbids all impure thoughts, desires, words and actions. There are many souls in hell today who said: "But everybody does it", and forgot to complete the sentence: "and goes to hell if the sin is not forgiven."

Some young women have said: "But a girl isn't asked out a second time if she doesn't allow the young man to act in this way." Then thank God that such a young man does not ask you out again; the very fact that he will not ask you out again is proof positive that he regarded you only with lustful eyes. He didn't love you; he wanted only to sin with you. And he proves that by the very fact that he does not want to be with you if you wish to be decent. If sin is the price of his

company, he is not much of a man; and you are a lucky girl if you never see him again.

### Drinking

It is not a sin to drink, but it is always a sin to drink too much. The man or woman who loses the use of reason through excessive drinking, commits a mortal sin and thereby descends to a lower level than that of the brute beast. It is intellect that distinguishes man from the animal; when a man paralyzes his intellect, he becomes lower than the animal. But you will say, "I never do that." We hope not, and for this reason we shall deal here with drinking that does not end in drunkenness.

What effect does drinking have on courtship? Drink adds fuel to concupiscence; it increases the force of temptations to impurity; it weakens the powers of the intellect; it lowers the resistance of the will. Many a young man and young woman who normally would not think of lust have ruined their courtship and destroyed their love through drinking. The danger is ever present, and foolish are the young people who refuse to see it and recognize it for what it is.

The prohibition that was sponsored by the defunct Eighteenth Amendment did not make for virtue; temperance and voluntary abstinence are recommended and commendable. The man who does not drink is neither weak nor effeminate. Quite the contrary, he is strong. And the girl who prizes her virtue and demands self-respect will make it a habit not to drink when she is in the company of young men. Many are the young women whose sad-

dened lives attest the wisdom of such a habit.

For young people to declare that a party without highballs lacks good-fellowship and sociability is a sorry admission of stupidity. A maximum of education or social grace is not required to carry on an interesting conversation without the stimulation of whiskey. For youth to insist that liquor is essential to gaiety is for youth to brand itself with a mental status that is far down the scale of intelligence. The 'life' of the party that is inspired by highballs is too often the death of the soul.

### Parking

Young people in parked automobiles have brought about some of the world's greatest tragedies of immorality. How many pure young men and innocent girls have fallen into impurity for the first time in parked automobiles, where the sin lust is mistaken for the virtue love. Parked automobiles, scenes of passionate kissing, petting and necking, are veritable graveyards in which are buried the innocence and purity of thousands upon thousands of young men and young women. Such conduct is not prompted by love, because love is unselfish and seeks the good of the beloved; such conduct arises from lust, the most selfish sin, which seeks impure self-satisfaction at the expense of goodness and virtue of the so-called beloved.

We must remember the story of the concupiscence of the flesh and the fall of man. Even under the most favorable conditions every young man has to struggle to keep pure; and certainly parking for such purposes is anything but a favorable

condition. God said: "He who loves the danger will perish in it." How well these words apply to this situation. Young women, because they are less exposed to the temptations than are young men, must be made to realize this danger. What decent girl wishes to drag down into the mire of impurity the young man whom she loves? And yet because she is less easily tempted than is her escort, the girl fails to see that she is destroying his virtue and their love. She allows the young man to park his automobile and to become passionately effectionate towards her; lust is the inevitable consequence. And lust is the death of love. For when lust enters the heart, love leaves; and love is not nurtured by this kind of parking.

### Good Night

Next to parking, the most dangerous occasion to a pure courtship is the passionate good night between a young man and a young woman. They have been in each other's company all evening, and their conduct has been honorable and virtuous. At the end of the evening's entertainment, the young man accompanies the girl to her home. Instead of bidding her good night when they arrive at her house, he accompanies her inside. The hour is late; other members of her family have retired for the evening. The young man and young woman are alone and unobserved. Such an occasion not only can be, but often has been the ruin of a pure courtship.

The young man, having the most honorable intentions, may wish to kiss the girl before he leaves. He intends the kiss to be a token of pure love. But child of Adam that he is,



he will most probably be tempted to impurity unless he does not protract his stay. When the kiss has become one of passion, when he lays an improper hand on the girl he loves, he is acting through lust and not love—he is sinning, though the girl may not at the time realize it.

If they wish to be in each other's company for another fifteen minutes or so, let them prolong the evening's entertainment that much longer. But

when they arrive at the young woman's home, let them keep the good night from becoming the black night of sin. Let the young man who esteems her virtue and truly loves the girl, bid her good night at the door and allow her to enter alone. In this way, each will be a protection for the other, and their love, a pure love, will increase.

Reprinted from "Problems of Courtship and Marriage."

## Третя тайна Фатіми

(Чи дізнається про неї світ у 1960-ому році?)

Від часу появ Матері Божої в 1917 р. маленьке містечко Фатіма стало голосне на цілий світ, — голосне не тільки появами, прощами йудесними виздоровленнями, але також і своїми тайнами — таємничими пророцтвами про долю світу. Онстання з видців фатімських появ — Лукія, живе спокійно, як тиха, незнана монахиня в кармелітанському монастирі і зовсім не думає стати пророчицею новітніх часів. Все ж таки з її особою зв'язані таємниці, що торкаються всього світу, таємниці що цікавлять і непокоять мільйони людських умів і сердець.

Дещо з об'явлених їй таємниць Лукія відкрила перед світом і вони в свій час сповнилися. В одній із появ 1917 р. Божа Мати сказала Лукії: "дивне й незначе світло на небозводі буде знаком, що Бог каратиме світ жадливою війною. 24 січня 1938 р. над Європою явилась аврора бо-реаліс — найясніша зори, яку коли-небудь бачили. Лукія взяла це за даний знак. Того ж року в березні гіт-

лерівські війська зайняли Австрію, що було й початком тої жорстокої, другої світової війни з її мільйонами жертв і її жадливою руйною.

Коли 1939 р. Папа Пій XII перебрав керму Католицької Церкви — Лукія виявила друге бажання-тайну Фатіми, щоб цілий християнський світ, особливо Росію, посвятити Непорочному Серцю Пречистої Діви Марії, Її материнській опіці й любові — що й сталося 1952 року.

Та це не все. Ще осталась одна тайна, якої Лукія не виявила нікому, тайна, що вже майже 40 літ укрита гробовою мовчанкою. Довкола тієї тайни кружляють різні здогадливі історії й оповідання. Були чутки, що Лукія переслала її листовно Цвт. Вітцеві й що він, по прочитанні листа, усунувся на землю неприємний; що в ній передсказано кінець світу або прихід Антихриста. Одні кажуть, що цієї тайни ще таки ніхто не читав, інші ж, що поки її виявлять, то в ній буде вже говоритися про речі, які вже збулися,

речі, що належатимуть уже до історії. Одне тільки певне, що цю таємницю Лукія списала й передала запечатану оліці єпископа Лейри і що ця тайна не буде виявлена аж до 1960 р.

Кожна таємниця викликає непереможну цікавість і загострює всі сили людського духа проломати її печаті. Так хіба ж дивно, що ми, люди з великою цікавістю, люди, що люблять таємниці, як тільки доїхали до Фатіми, зараз таки вибрались до Лейри, де зберігається остання тайна Фатіми.

В часі фатімських появ у Лейрі не було єпископа. Він 1910 року Церква в Португалії була поза законом. Щотільки 1920 р. Лейра дістала знову єпископа, а став ним Дом Жозе — людина глибоковчена й щиро побожна. В часі переслідувань він натерпівся багато. Одного разу довгі години стояв у ледяно зимній воді, аж зціпініла кров у жилах. Сьогодні він інвалід, прикований до духового крісла. Як єпископ Лейри, він зайнявся проблемами Фатіми, що лежить у його дієцезії, долею діточок, головню ж Лукії, переслідженням достовірності появ і чудес. А все те робив дуже обережно й второпно. Під його доглядом росла також і Фатіма. Вже в самому початку він порішив, що доокрути того місця ніколи не жадних торгів-бізнесів, спекуляцій. Покірно та витривало він забороняв впроваджувати всякі модерні новості, навіть такі, що їх сьогодні називаємо конечністю. Тому доокрути Фатіми, крім кількох приютів і скромних харчівень, нема ні готелів ані ресторанів. Одинокі нові будівлі, що їх можна будувати у Фатімі, це монастирі, доми релігійних Згромаджень та кілька приват-

них домів. І як довго живе Дом Жозе — ніхто не зробить із Фатіми копальні золота.

В руках Дом Жозе також і остання тайна Фатіми. Отже до нього звернулись ми в перших днях нашої прощі. Вразила нас простота урядження єпископоської канцелярії, здавалось, рай для забудьковатого професора. Столи й крісла були завалені горами книжок, документів, паперів листів. Та все те було в дивній гармонії, що дозволяла нам почуватися як у себе дома.

Дом Жозе сидів у далекому кутку при столику. Його шпитальне крісло стояло біля дверей. На 77 році життя Дом Жозе вже безпомічний, інвалід: його пальці завжди набрякли, його ліве око зовсім знищене недугою, — зате його усміхчудовий. Погідне лице свідчить про спокій і вдоволення, що його може дати тільки безкорисна, витривала праця. З його здорового ока пробивається живучість і невимовна лагідність.

По коротких привітаннях, засипемо старенького єпископа питаннями про останню таємницю Фатіми. Що він думає? Чи принесе вона мир світові? Адже ж він сам пережив важкі часи у своїй власній державі, терпів переслідування за свою віру й Церкву та діждався повороту Бога й миру в свою батьківщину.

— “Чи без інтервенції Божої Матері подолано б комунізм у Португалії, чи може з часом був би він сам згинув?”

— “Ніколи в світі!” — була відповідь. — “Вона й тільки Вона урятувала наш край, це Вона спричинила все, що сталось, усі ці зміни — політичні, соціальні, моральні й духовні.”

— “А якщо б цілий світ пішов за вказівками Фатіми, як Португалія, чи був би мир у світі?”

Легенька спочутлива усмішка мигнула по лиці єпископа, дивне, мовляв, питання. “Зовсім певно” — була відповідь.

— “Чи ця остання тайна Фатіми під Вашою опікою?”

— “Так.”

— “Ми чули, що з неї зроблено копію і вислано до Риму, чи це правда?”

— “Ні, ніхто й ніколи не робив із неї жадної копії і ніхто ніколи не читав. Навіть я не читав.”

— “А що, як вона загубиться, або пропаде?”

— “Чому й куди мала б пропасти, чи згубитись? Зрештою, Лукія ще живе, то і зможе написати ще раз.”

До кімнати увійшов о. совітник Галамбо — права рука старенького єпископа.

— “А, це ви про лист, про таємницю” — сказав і сердечно всміхнувся. “Скільки ж то різних, прерізних історій кружляє по світі про неї, а всі вони неправдиві, всі до одної. Таємниця є тут, у цій кімнаті, запечатана, без жадної копії. І бачу, ви дивуетесь, як можна навіть її відшукати в тих стосах книжок і паперів.”

— “Або в огні?” — докинув хтось із нас. — “Чи справді це така мало-важна справа, що навіть не зроблено копії на випадок, якщо б Лукія померла, або документ затратився?”

— “Ви чули мабуть” — озвався у свою чергу о. совітник, — “що цієї таємниці не можна виявити перед 1960-тим роком. Це також не зовсім правдиве. Владика може отворити лист коли тільки забажає, і міг би це вже давно зробити, але не зро-

бив і не зробить. Я був із ним у відвідинах у Лукії і вже тоді вона заявила, що може відкрити цю таємницю, та він не хотів і чути про це. Стало на тому, що Лукія написала свою таємницю і передала її в запечатаному листі з тим, що вона буде відкрита перед світом або зі смертю Лукії, або найдалше до 1960 року, залежно, що скорше прийде.”

— “Але чому владика не хоче знати змісту таємниці і чому не хоче виявити її світові? Адже ж від того може залежати доля світу, а може й вічне спасіння мільйонів душ?”

— “Я питав його й про це, та він завжди каже, що це не його діло. Тайни неба не для нього.”

— “Та чи не значить воно: втікати від відповідальності?” — відважився на заввагу о. Тробалд, місіонар із далекого Китаю.

— “Ні. Він переконаний, що коли б це було конечне, то Бог заявив би це виразно. Лукія ж говорила тільки, що може виявити, а воно ще не значить, що це конечне, бодай не тепер.”

На хвилину мовчанка залягла кімнату. Тисячі думок снувались у наших головах. Вкінці одна пані не видержала:

— “Коли б так на мене, то я отворила б листа і виявила ту тайну таки зараз.”

Легкий усміх прошив лице Дом Жозе, коли довідався, що вона сказала. Нахилившись легко в її сторону, сказав він щось по-португальськи.

— “Він каже” — переповів совітник, — “що якраз тому жінок не роблять єпископами, моя дитино.”

Календар СВІТЛА



## Canora U.C.Y.

Annual meeting of the Canora U.C.Y. was held at the Parish hall on Tuesday, September 25, with over 40 members attending. Rev. Fr. Anthony Pawliuk was elected honorary president and spiritual director; president, Mary Kowbel; vice-president, Walter Shevernoha; recording secretary, Marcy Ron; corresponding secretary, Joyce Sleeva; treasurer, Walter Ukrainetz; fifth member, Elizabeth Evacheski; press reporters, Kay Swerhone and Adeline Lozinsky; auditors, Lorne Wasyliv, Nellie Ratushniak and Vivian Haskewich; spiritual chairman, Adeline Loziinsky; apostolic chairman, Isabelle Kowalchuk; organizational committee, Nellie Ratushniak and Ernie Yarish;

Social monator and advisor, Alex Prytula; social convenor, Olga Lackmanec; social committee, Elizabeth Holinaty, Elizabeth Evacheski, Walter Seneshen; sports convenors, Ernie Yarish, Herman Dutchak; educational committee, Elizabeth Holinaty; librarians, Walter Seneshen, Julius Dziaduck, consultant, Kay Swerhone; lunch, Vivian Haskewich, Violet Lynkun, Anne Yawney, Agnes Husack, Lorne Wasyliv, Julius Dziaduck; custodians, Ernie Yarish, Ardne Misko.

The meeting was opened by the vice-president, Mary Kowbel. Father Pawliuk led in prayer and the minutes were then read. The treasurers report was given by Nellie Ratushniak. Isabelle Kowalchuk reported on the vacation college she and Adeline Lozinsky attended at Lebert on August 12 to 18.

The following resolutions were

passed: That the club sponsor a social with admission and the proceeds go to the payment of fees; That the club conduct the bingo at the annual parish bazaar; That the P.A. system be repaired.

Ex. Press Reporter,  
Nellie Ratushniak

## St. Josaphat's U.C.Y. Edmonton

After a two-month gaily spent holiday, the St. Josaphat's U.C.Y. held its first meeting of the new season on Sept. 23rd with renewed vigor and enthusiasm. We hope this vigor and enthusiasm will last throughout the year and which will, no doubt, make this season a memorable and progressive one.

Under Fr. Boniface Sloboda's supervision, selections for the main executive were held and the following were elected.

President: Johnny Kowlachuk  
Vice-Pres.: Arnold Troock  
Secretary: Ruth Hrychan  
Treasurer: Ted Tyrkalo  
5th Member: Stan Chichak

At the second U.C.Y. meeting, held on October 7th, Social, Press, Sports and Spiritual committees were formed. These committees, together with the main executive, will strive to make this year's club more successful, interesting and enjoyable, as well as endeavour to carry out the original aims and objectives of this nation-wide organization. To date bowling is well under way and socials such as the Hallowe'en dance have been planned. This, of course, is only the beginning.

— By making the meetings more interesting and at a moderate pace, the U.C.Y. executive hope to have large attendances and recruit a large membership enrolment. The U.C.Y. also hope that every member will participate at these meetings, because only this will really make our meetings the success they should be.

Because the U.C.Y. wish to help the parish and at the same time have many enjoyable, interesting and educational times, they sincerely hope that the youth will use their boundless energy and enthusiasm in becoming truly good and loyal members.

Youth Reporter,  
Miss Ollie Semchuk

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## Back to Religion

In recent years we have heard a great deal about the existence of a general movement back to religion. Man, it is said, has discovered that he needs God, after bitter experience in trying to do without Him. God, the most displaced of all Persons, is at last being restored to His rightful position.

Encouraging as this trend is at first glance, we cannot help being disconcerted by the onesided emphasis which it is evidently receiving. Faith in God is being presented today as the solution to all the problems of the world, the cure-all for the woes of mankind. Modern man, we are told, has been so immersed in the techniques of this practical age that he has neglected the most practical means of getting what he wants, namely faith and prayer.

As long as we have faith, this new gospel is saying, nothing can go wrong. Nations with faith will have God on their side to settle their problems of defense. Businessmen who pray will find relaxation from their worries and a cure for their ulcers.

Divine knowledge and power are sources to be tapped, to be put to

the task of making our lives more successful and more satisfying. Religion will secure for us every good thing we may desire, from world peace to a happy home life from universal prosperity to a raise in pay, from international good will to personal popularity. All we have to do is tune in on the Divine and everything will start going our way.

I am not, of course, questioning the statement that religion has its practical side. The words, "Ask and you shall receive" came from the lips of the Divine Master Himself. We cannot doubt that God is the source of all good things, and that He wants us to ask Him for what we need.

But the purpose and end of religion is certainly much more than the fulfilling of our desires, however high-minded and altruistic these desires may be. The conception of religion, of faith, and of prayer, as mere tools for the attainment of worldly benefits is as gross and primitive as may well be imagined. This new emphasis on practicality seems to suggest that God was created for man, and not man for God.

Not only is God created for man, but He is also created in man's own image. The corruption of parental authority in the home, popularly known as "buddy-buddy attitude", between father and child, seems to have been transferred to the relations between God and man. God takes on the role of an indulgent father, laughing off man's youthful indiscretions, and always good for the weekly allowance and the keys to the car.

In this new religious attitude, the whole relationship of creature to Creator has been twisted out of shape. Gone is that sense of the unspeakable majesty and breathless mystery of the Divinity. Forgotten is that fear of the Lord, that sovereign respect for His Person, which is the expression of religious feeling at its most profound.

Adoration and homage are scorned as outmoded and remnants of class distinction. Every man's dependence on God is the proud dependence of men who feel that God owes them a living. God was once considered as the final end of man; He has now become merely the means to something else.

But religion is not, and cannot be, a mysterious phenomenon, like electricity, to be exploited for man's temporal use. True religion must be directed Godward; it must centre around the worship of God as the Supreme Being. All creation, including all mankind, has been given existence for this purpose only. Anything else must be considered a by-product, a secondary thing and no more. The only thing that matters is God and the achieving of His will.

This truth would seem to require

of us a selflessness far beyond our power to achieve. But as we are not expected to forget our own interests entirely. Since this is the end for which we were created, the glory of God, we cannot but be the gainers in carrying it out.

The sun cannot give light without at the same time giving heat. So neither can man give glory to God without at the same time attaining his salvation. There is something in it for us. But first we must seek the Kingdom of God, and all these things will be added to us.

In view of what we have seen, the new movement toward spiritual values, would seem to be but a short step removed from materialism. However, it is a beginning, and we must be thankful for it as such.

It is our fervent hope that men and women who are attracted in this way will not allow themselves to be content with this superficial spirituality. With the grace of God, they will penetrate to where the truth lies, a truth which, we must agree, contains the solution to all of man's problems, and much more besides.

(James Cardinal McGuigan)

Husband: "I agree, dear, it must be a chore for you to care for the baby all day. But remember, the hand that rocks the cradle rules the world."

Wife: "Well, then, suppose you assume world-domination for the evening while I go to the movies."

Courtesy — The quality that keeps a woman smiling when a departing guest stands at the open screen door and lets the flies in.



## Let's Chat

It's been quite a long time since our last chat, hasn't it. I bet you were beginning to think that the October issue wasn't coming out and that the YOUTH was going to fall into the same pattern as in some other years and cease to publish for a spell. Aren't you glad that such is not the case. We've been appearing regularly all year and we aren't going to stop now.

Do you really want to know why we're late? It's because we've been putting too much faith in you and your press correspondents. Since most U.C.Y. locals re-organize and set up their activities in September, we assumed that there would be many reports coming in from locals all across the country. It seems that we waited and hoped a bit too long as it is now the beginning of November, and we're still publishing the October issue. Did we get many reports, you may ask. Just leaf through this magazine and see for yourself. Surely, we have more active locals than that. If we don't, we might as well cease to exist as a national organization. Why don't you get after your local reporters and ask them to have your club represented within the columns of their national organ, the YOUTH?

When you get right down to it, it seems as if many young people give up too easily when it comes to exerting a little extra effort to getting something done. This reminds me of a little story I read a short time ago:

"It seems that two frogs fell into a pail of cream that was very deep.

The sides of the pail were slippery. They struggled for hours, trying desperately to get out. Finally, after continued failure, one of the frogs gasped, 'I give up!' He then sank and was drowned. The other frog, however, refused to give up. He went on struggling and splashing, and soon he gave out a satisfied croak. There he was, sitting safely on a large lump of butter that he had whipped up himself — by continuing to try "

It often seems so much easier to just give up, whether it be in a job, in helping another, or achieving an end. Isn't this true in our day-to-day activities? There are many things which we come across which seem to acquire just a little bit more effort than usual. The same applies where it comes to doing better work in school or being a more active member in your U.C.Y. local or being an active and ardent booster of the YOUTH. You have probably just started off the season's activities in your U.C.Y. club. Are you going to exert just a little more effort to make your club a success, or are you going to let the other fellow do most of the work and then sit back and criticize the way things are being done? Every year, new faces appear in almost every parish where there is a youth club. Are you doing everything you can to encourage new members to join? There is an interesting article on the meaning of a U.C.Y. Club and the purpose for which it is formed. Have you read it yet?

Have any of you ever become in-

volved in a discussion of religion with some non-Catholic individuals and then found yourself in the embarrassing position of being unable to defend certain tenets of your faith and seemingly backing down on your stand? If you have, didn't you want to learn more about your faith so you could defend it better? If you haven't come across any situation like this yet, you're bound to do so before very long. Catholics are a minority group in Canada and are surrounded by many people, who, even though they may not be hostile to our faith, are very ignorant of what we believe in and what the Catholic Church stands for. When we come in contact with such individuals, what a wonderful opportunity it is for us to exercise Catholic action to good use. However, as mentioned before, it takes a certain amount of knowledge and enthusiasm to be able to encourage others to show an interest in our faith, and also to defend our faith so as to have others respect it. Those of you who have attended, or are attending Catholic schools, certainly had a wonderful opportunity to learn the basic tenets of your religion and are in a very favorable position to do a great deal of good in setting others on the right track. However, since only a small percentage has the privilege of attending Catholic schools, there should be other ways in which our young people could get a more thorough indoctrination in religion, the most important factor in their lives. This is where the U.C.Y. locals could play a very important part. The religious aspect of the U.C.Y. is very important and should have a prominent place in all plans. In addition to having your spiritual advisor give a brief talk on certain precepts of our faith,

why not institute a question and discussion period during which you could talk about pertinent religious problems which you may face. This certainly is a very interesting and informative way of learning your religion. Very often, we may have doubts about the proper course of action to follow in certain cases. This is another case where the question box could come in handy. If your local hasn't tried anything like this yet, why not make an effort to do so. The results will certainly be rewarding and satisfying.

It seems that our discussion has lasted somewhat longer than usual, so let's adjourn for the time being.

Should I ask you to write in to the YOUTH? What do you think?

---

A middle aged woman lost her balance and fell out of a window into a garbage can. A Chinese passing by remarked. "Canadians very wasteful. That woman good for ten years yet."

---

Husband: "Where are you going."

Wife: "To an organ recital."

Husband: "You mean a concert?"

Wife: "No, next door to hear our neighbor talk about her ailments."

---

He was dug out of the wreck and carried to a doctor's office.

Doctor: "Can I do anything for you? I'm only a veterinarian."

Casualty: "That's OK, I'm a jackass to think I could do 70 on those old tires."

---

Professor: "Why don't you answer me?"

Student: "I did professor, I shook my head."

Professor: "But you don't expect me to hear it rattle way up here, do you?"

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